Almighty God! Reward the British Government for the benefits it has conferred on us and do good to it as it has done to us.

AMEN!

THE

KASHF-UL-GHITA

A PAMPHLET

BY

MIRZA GHULAM AHMAD,

Rais of QADIAN,

AND

THE FOUNDER OF A WELL-KNOWN ISLAMIC SECT

CONTAINING

True facts about himself and his followers an account of his family, a brief Summary of the doctrines and principles of his mission, and a refutation of all the Misrepresentations made by his opponents about him and his sect.

The writer of this pamphlet respectfully solicits, in the name of Her most Gracious Majesty, the Empress of India, the favor of a perusal on the part of the high officials of the British Government.

Lahore:

PRINTED AT THE VICTORIA PRESS, BY M. MUHAMMAD JAN QURESHI, PROPRIETOR AND MANAGER.

1898.

In the name of Allah, the most Compassionate and the most Merciful.

We praise God and pray for His Choicest blessings on His noble Prophet.

I, Mirza Ghulam Ahmad son of Mirza Ghulam Murtaza, resident of Qadian, District Gurdaspur, Punjab, being the spiritual guide of a well-known sect of *Mussalmans*, members of which are not only abundantly found in the Punjab, but also in different parts of India, as Hyderabad, Bombay and Madras, as well as in Arabia, Syria and Bokhara, deem it advisable to publish the following particulars regarding myself and my disciples, with the sole object that these facts may be placed in their true light for the information of high officials of Government. The chief reason which has led me to publish this small pamphlet is the fear of misrepresentation by hostile *Maulvis* and Muslims of superficial views, whose enmity and jealousy has been excited by the rapid progress of this sect of my followers, which now include in their numbers, Government servants of high rank, respectable *Raises*, landlords and wealthy merchants.

To make myself clear, I will treat the subject under five different heads.

I.—Under the first head, I will say something about my family. I come from a ruling family, and my ancestors were the heads of an independent state, which was ruined by the Sikhs. The British Government, though a boon to the people of this country generally, was specially so to my ancestors, who were delivered from the hot bed of the tyranny of the Sikhs and came under its peaceful sway. My father, Mirza Ghulam Murtaza,

was a well-known *Rais* in this country. Some of the highest officials of the Government have testified to his devotion and loyalty. He also held a seat of honour in the Viceregal Durbar and was highly respected by officers of high position, for his services to the Government. Deputy Commissioners and Commissioners used, out of courtesy, to visit him at his house sometimes, for he was esteemed as a loyal chief. I believe the Government will never forget his valuable services in the Mutiny of 1857, when he provided fifty horses, at his own cost and fifty men out of his own relatives and friends—a service which becomes the more creditable, when his limited resources after the Sikh depredation are considered. The men, so provided, fought bravely against the Mutineers and some of them were even slain in the struggle. My brother, the late Mirza Ghulam Qadir, was serving the force under General Nicholson at Timmun Ghat. In short my ancestors loyally served the Government and never hesitated for a moment to sacrifice their lives and property for its sake. In consideration of these services, rendered at such critical moments, the Government, I hope will always pay due regard to the claims of our family to an exceptional treatment at the hands of its officers. It may also be noticed that Sir Lepel Griffin, in his book "The Punjab Chiefs," has also spoken of the services of my father and brother. I give below the translation of some of the letters, written to them, in recognition of their services.

Translation of Certificate of J. M. ~~*Wilson*~~ Nicholson, *Esquire,*
Lahore, Dated 11*th June* 1869.

To

MIRZA GHULAM MURTAZA KHAN,
Chief of Qadian.

I have perused your application reminding me of your and your family's past services and rights. I am well aware that since the introduction of the British Government, you and your

family have certainly remained devoted, faithful and steady subjects and that your rights are really worthy of regard. In every respect, you may rest assured and satisfied that the British Government will never forget your family's rights and services which will receive due consideration, when a favourable opportunity offers itself. You must continue to be faithful and devoted subjects, as in it lies the satisfaction of the Government and your welfare.

Translation of Mr. Robert Cast's Certificate.

To

MIRZA GHULAM MURTAZA KHAN,

Chief of Qadian.

As you rendered great help in enlisting sowars and supplying horses to the Government in the mutiny of 1857, and maintained loyalty since its beginning up to date and thereby gained the favour of the Government, a *khilat* worth Rs. 200 is presented to you in recognition of good services, and as a reward for your loyalty.

Moreover, in accordance with the wishes of the Chief Commissioner, as conveyed in his No. 576, dated 10th August 1858, this *Parwana* is addressed to you as a token of satisfaction of the Government for your fidelity and repute.

Translation of Sir Robert Egerton Financial Commissioner's Murasila, dated 29th June 1876.

MY DEAR FRIEND GHULAM QADIR,

I have perused your letter of the 2nd instant and deeply regret the death of your father, Mirza Ghulam Murtaza, who was a great well-wisher and faithful Chief of the Government.

In consideration of your family services, I will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restoration and welfare of your family when a favourable opportunity occurs.

So far I have mentioned what my father and brother have done for the Government, but my own services, in the line of life, I have adopted, are not inconsiderable. For the last nineteen years, I have been engaged in the compilation and publication of books, in which the *Mussalmans* have been induced to surpass other nations in their services, devotion and loyalty to the British Government. These books which have been written in Arabic, Persian and Urdu have been circulated not only in India, but in distant countries like Persia, Arabia, Kabul, Syria and Egypt. Though, as I hear, some ignorant *Mullahs* are led by my writings to call me a *Kafir* and attribute them to some secret and private relations of mine with the Government, believing me to be a hired eulogist and supporter of it, yet, I see that these very writings have not failed to produce an excellent effect on wise and deep-thinking minds uprooting from them old barbarous ideas, which were incompatible with a true obedience to this Government. My religious writings against the Christian Missionaries, have also served the same purpose. In the absence of these, my forcible writings calling upon the Muhammadans to be true and faithful to the Government and chiding the ignorant frontier *Mullahs* for raising up the standard of rebellion against their lawful sovereign, would have been quite unbearable. Now, when they find, on the one hand, my numerous publications in support of Islam and in refutation of the hostile attacks and on the other, my earnest exhortations to be loyal and faithful subjects of the Government, they have no reason to question the *bonafides* of my statements, and the sincerety of my motives. As I have stated at length in

my books, the Muslims have been expressly commanded by God and His Holy Prophet to obey the Government, under whose rule their lives and properties are safe. The Government may well consider that when my father rendered such loyal services to the British Government and my brother also followed in his footsteps and I have even more earnestly, although in a different way, followed the noble example thus set by my ancestors, and served the Government with my pen for nineteen years, how can there be the least doubt as to my loyalty. I passed my youth in this noble pursuit, and now that I am an old man of sixty, suffering constantly from diseases it would be cruel to consider my existence as dangerous to the Government. I do not deny the publication of books in support of my own religion, nor that I have written books against the Christian Missionaries, which cannot meet their approval on account of their being opposed to Christian opinion, but to justify this, I need not say more than that I have done all this in good faith and for the public benefit. It should also be borne in mind that my opposition to my religious opponents is limited to the sphere of religion and in this respect, I differ from my co-religionists. I am strongly opposed to the policy of those who stir up excitement and cry for the punishment of adverse critics or bear them any grudge. On the other hand, I regard patience and leniency as the most important qualifications for a religious controvertialist. It was for this reason that when the Muhammadans memorialised the Government through the *Anjuman-i-Himayat--i-Islam*, Lahore, against the author of the *Umma-hat-ul Mominin* for his grossly indecent attacks on the Holy Founder of Islam, I did not agree with them and submitted a Memorial, showing the futility of their reasoning and its opposition to the Quranic teaching which inculcates forbearance and forgiveness on such occasions. The Holy Quran teaches us to endure with patience the harsh words of our enemies in

religious disputations and not to resort to courts of law. We have been commanded to treat the Christians with kindness and gentleness and to do good to them. And, in fact, religious controversies are not objectionable, if carried on in the spirit of truth and sincerity and with the object of bringing about peace.

II.—Secondly, I will say something of the doctrines, I have been teaching, for the last nineteen years, a summary of which was given in my notifications of 29th May 1898 and 27th February 1895. These notifications were published and circulated widely, along with my other works, in the Punjab and other parts of India. Speaking briefly, my teachings are, to believe in one and only one God, to have fellow-feeling and sympathy with human beings, to be pure in thought and action, never to entertain ideas of wickedness and mischief, not to tell lies, or bring false accusations against others, to injure no one with hand or tongue, to avoid all manners of sin, to curb evil passions and to strive after innocence and purity of heart. I have also taught my followers to observe true loyalty and submission towards their rulers who have protected their life, property and honour. Universal sympathy ought to be their rule of life. They ought to have their hearts free from evil intentions, their tongues free from calumny and their hands free from mischief. They have also been taught to fear God and worship Him with purity of soul, to abhor cruelty, injustice, embezzlement, bribery, disregard of others' rights and undue partiality, to shun evil company, to abstain from unchaste looks, and not to give ear to back-biting. They are prohibited from entertaining evil designs against any one, belonging to any other religion. They have been taught to be charitable to all, and never to cross the path of the wicked, the ungodly and the turbulent; to avoid all evil, to exert themselves in acquiring virtues and never to entertain any seditious or

rebellious feelings. And, above all, their chief aim and end of life must be to know God, which is the only way of salvation. He appears to him who seeks Him with a true and loving heart, and reveals His holy face to him, who has broken with others to become totally His servant. A pure heart is His throne, and a tongue which is not given to lies, abuses, and talking nonsense, becomes the medium of His revelation, and so, whoever loses himself to seek His pleasure, becomes a manifestation of His supernatural powers.

This is the summary of my nineteen years' teachings and I believe that they have not failed to raise a class of people, who fear God, are truly loyal to the British Government and feel real sympathy for their fellow-beings. They are purged of all barbarous passions and bestial habits. If the high officials of the Government will think it worth their while to read my works of the last nineteen years carefully, they are sure to find these teachings in most of my books. Every religious teacher must conform his practice to his precept, if he wants to command the respect of his disciples. Had my own deeds been contrary to my own teachings, which I have stated above, I could not have counted men of wisdom and enlightenment amongst my followers. Some of them hold high offices under their Government, others are *Raises*, pleaders, wealthy merchants and *jagirdars*.

The world cannot show a greater villain than the one, who indulges in evil designs, contrary to his own teachings. Can such a person be followed and respected by men of virtue and wisdom for a moment. Hence, it is a matter of great satisfaction to the Government, that my followers do not make a community of ignorant and barbarous people, who indulge in evil habits, nay they are men of excellent character and many of them are of admitted virtue and tried loyalty to the Government which has been good enough to confer on them high positions. My be-

haviour and attitude towards the Government was commented upon by the late Sir Syed Ahmad Khan, K.C.S.I., a few days before his death and the Government may see that the old sage of Aligarh, with all his sagacity and experience, could not but heartily approve of it.

He says :—

" Mirza Sahib has written a valuable passage in his notification of 25th January 1897, which shows his high sense of loyalty and well-wishes towards the British Government, and I think that every Muslim, who is a British subject, must hold a similar attitude. I give the very words of the said Mirza *Sahib* in my paper :—

' It is wicked of you (*Maulvis*) if you attack me on account of my well-wishing and loyal attitude towards the British Government. The Sultan (of Turkey) may have claims on our respect, but the rights of this Government to our allegience do not admit of doubt. Ungratefulness is impiousness. You ignorant people ! my praises of British rule do not proceed from hypocricy like yours, but it is my firm belief that the protection, we enjoy now a days, by the grace of God, is a Divine protection through the agency of the British rule. To my mind, there can be no stronger proof of the peaceful rule of the British Government than this very fact that the holy movement, of which I am the head, has been inaugurated under its auspices. They are extremely disloyal and unfaithful, who fawn upon the English officials in their presence, but privately call the man a *Kafir* who expresses gratitude to the Government. Know it for certain, that I am not an hypocrite in my dealings with the Government. I truly

believe what I say and may God curse him who is an hypocrite." Aligarh Institute Gazette, 24th July 1897.*

In short, these are the principal doctrines, I have been inculcating during the last nineteen years, and my followers constitute a class of respectable, meek, and well-behaved people and I cannot think that the Government may look upon such people, as of suspicious character and dangerous to the peace of the country. I reckon it a peace of good fortune, that I do not count among my followers, men of base inclinations and wicked pursuits and villainous character. Such men have a natural and implacable hatred against me and my cause and are always engaged in evil designs.

III.—In the third place I will speak of the revelations, published by me from time to time about religion. Some wicked persons, under the influence of personal and interested motives, temper with the real meaning of these revelations, and in pamphlets and newspapers circulate their distorted versions among the public so as to make them appear dangerous for peace. These men do not hesitate to make false statements about me, and are not ashamed of having recourse to all sorts of calumnies and lies. I need not here discuss that the God who has created the universe and who through His messengers gives tidings and eternal hopes of a life to come, has, in accordance with a necessary natural law, been sending His chosen servants honored by Him with special revelations of His will, for awakening men from their spiritual lethargy and enlarging their knowledge of divine things. He holds communion with them and shows heavenly signs in their favour. They see Him with their spiritual eyes and, permeated with His love and filled with convictions, become qualified to invite others to that fountain of eternal life, where they have already drunk their fill, in order

* The notification referred to by Sir Syed, was published by me in those days, when Muhammad Husain and others wrote eulogies on the Sultan and called me a *Kafir*, for my writings in favour of the Government. Sir Syed was well aware of my loyal and peace-loving nature and it was for this reason that I wanted to call him as a witness in my defence in Dr. Clark's case.

that those who are leading lives of forgetfulness should wake up, and filled with the love of their master, should find life eternal. It is an invariable law that when love for God is on the wain and indifference to Him has polluted the moral and spiritual atmosphere of the world and real purity becomes extinct' God selects some one from among His servants and gracing him with special revelations, commissions him to purify the hearts of men. Similarly, in these days, God has been pleased to appoint me for this work, purging me of all sorts of impurities by His own holy hands. I have been delegated by the Most High to sow broadcast the seeds of true purity after the manner of that Holy Servant of God who, nineteen hundred years ago, appeared in Galilee under the Roman Empire that he might offer true salvation to the Israelites.

He bore severe persecutions at the hands of the Jews in the reign of Pilate and according to an unchangeable law of God left his fatherland and visited India, that he might convey the message of his master to those of the Jews who had made these regions their home after the dispersion of Babylon. He lived and preached there upto the age of 120 years in Cashmere. How fortunate is Sirinagar and the Khanyar's street there whose dust received the sacred remains of this holy prophet of God, this eternal prince—who placed eternal life and true salvation within the reach of most of the inhabitants of Cashmere. May Divine glory be always with him. Like Jesus who, being a prince and prophet, lived a life of humility and meekness and gave the world a brilliant example of gentleness of heart, I, who trace my lineage to a royal house and in this respect also bear a close and striking resemblance to that prophet-prince, have been raised by God to preach humility and mildness to a people who have fallen away from morality and spiritual excellence. All this is in accordance with the promise given by God in His holy book. It is for this that God has named me the " Promised

Massiha " which means a " person in the spirit and character of Christ." God raised Jesus under the Roman Rule which cannot be blamed for any intentional injury to the body of that Prophet. But the Jews who were his own people subjected him to the most bitter persecutions and the most humiliating insults and endeavoured to set him down as a rebel and an intriguer. But I am certain the British Government under which we have the good fortune to live and which may be safe from all sorts of danger, is marked by a much higher sense of Justice than the Roman Government ever was, and its officials are not of the type of Pilate but highly sagacious and far sighted and guided in everything by a keen sense of justice and impartiality. I thank God that he has placed me under the protection of these benign rulers. So, I have been named the Promised Massiaha by Heaven simply on account of my close affinity to all the moral and spiritual aspects of Christ's nature that by gentle and peaceful means I may infuse spiritual life into men. This very interpretation of the name, " The Promised Massiah" was given by me, nineteen years ago, in my work entitled the *Buraheen-i-Ahmadiya*. I may be rediculed or called insane by men of the world, because these things are above their understandings. Especially the *Musalmans* of the old School cannot realize my mission as they hold very dangerous views about the prophecies concerning the Promised Massiaha. They expect a Mehdi who will be a descendant of Fatima, mother of Hussain, and a Massiha who in company with the Mehdi will wage ~~the~~ destructive wars against the *Kafirs*. I have tried my best to uproot all such beliefs exposing their falsity and absurdity. Such a Mehdi is, of course, an imaginary being and a delusion. The truth is that there shall appear no Mehdi from among the descendants of Fatima and the traditions speaking of such a person are all of them forged and were perhaps fabricated in the time of the Abbasides. No doubt another person has been foretold to come

under the name of *Isa*, but he shall neither wage wars nor shed blood; on the other hand, he, by his gentleness and humility and his strong and convincing argument, shall turn the hearts of men to truth. It has been revealed to me that I am that promised one. In conformation of my claims, God has manifested heavenly signs and has revealed to me Divine mysteries and the events of the future. I have been given knowledge which far transcends understanding of the world. I deny the appearence of the bloody Mehdi so ardently expected by the *Mussalmans*. I have published these views not only among *my own followers but also among millions of other men*. The old belief of the *Mussalmans* is calculated to excite fanatic outbreaks and create an impassable gulf between men and civilization and the man who entertains such a belief is certainly a dangerous being. So, God by sending me has laid the foundation of peace and amity. He has cleared the heads of my followers of such an insane and pernicious belief. Christ contrary to all the expectations of the Jews did not appear as warrior prince nor did he make war upon the Gentiles. Hence the Jews persecuted him and denied him. In the same way I have not fulfilled the expectations of my co-religionists and have therefore incurred their enmity. There are also other points in which I disagree with them. They believe it to be the duty of every *Mussalman* to bear spite against *Non-Mussalmans* and injure them as much as possible. I, on the other hand, teach that real Islam consists in true and sincere sympathy with others. My constant advice to my friends is to purify their hearts and to be guided in their actions by a spirit of universal sympathy and never to entertain ill will and spite against others. Pity ! these nominal *Mussalmans* yearn to revenge the injuries done to them by other people, but I say, forgive them that hate you and do not bear malice against others, put aside hypocrisy and show mercy that mercy may be shown to you. I do not merely teach, but also practise these virtues. I never

intend evil to those who mean evil to me. Doctor Clark charged me with an attempt to murder him but he could not make good his charges. On the other hand there was strong presumption that accusers were not quite clear-handed. Captain Douglas asked me whether I had any mind to sue the complainant where upon I frankly and candidly said that I had no such desire. I also refused to take action against those Christians who according to the proceedings of the court might be tried for false evidence. Had I not been swayed by a spirit of forgiveness I would have brought them to law for my sufferings. On another occasion when the *Mussalmans* of this province under the leadership of the *Anjuman-i-Himayat-i-Islam*, Lahore, thought of bringing an action against the author of the *Ummahatul-Mominin* and for this purpose sent memorials against that book with a fanatical zeal, I took the opposite view and sent memorial disapproving of the measure adopted by the Anjuman. Of course it is our duty to publish a reasonable reputation of the book. Such divergence of opinion with these *Moulvies* has heightened their enmity against me. But I bear them no grudge and pity them because no one is more pitiable than one who strays away from the path of truth. Another thing which has made them my bitter persecutors is my belief in the death of Christ. After a long and careful investigation, I have made it clear that Christ died like ordinary mortals. God freed him from the clutches of the Jews and sent him to convert those of the Israelites who, being dispersed by Nebuchadnezzar, had left their home and settled in Persia, Cashmere and Tibet. Christ lived and preached the Gospel in these Countries for a long time. He died at Sirinagar where his holy tomb is still to be seen in the street of Khan Yar and is known as the tomb of "Yus-Asif, the prince and propbet."

IV.—The fourth head of this subject relates to the treatment which I have been receiving at the hands of *Moulvies* after I had proclaimed my Massihaship. When they saw that I denied the

coming of the bloody Mehdi about whom they had invented so many inhuman stories, one of them Shaikh Muhammed Hussain of Batala, District Gurdaspur, the editor of Ishayat-us-Sunnah prepared a *Fatwa* (sentence) of *Kufr* and got it signed by other *Moulvies*. They called me a *Kafir* and *Dajjal* (Anti Christ), and went so far as to assert that my murder, the plundering of my and my followers' goods and the seizing and carrying away of our wives were not only lawful but also meritorious. These *Fatwas* were published at the instigation of the said Muhammad Hussain in the Notification, dated 29th *Ramzan*, 1308 A. H., printed at the Haqqani Press, Ludhiana, and in the pamphlet called " Saif-i-Maslul (drawn sword) printed at the Egerton Press Rawalpindi. But finding these bloody schemes impracticable under the British Rule, Muhammed Hussain devised the plan of subjecting me to coarse and vulgar attacks couched in the foulest and most indecent language, as declared by himself in the Ishayat-us-Sunnah for 1895, Volume 18, No. 5, Page 146, as well as admitted ~~the same~~ by him before other people. A certain *Mullah* Muhammad Bakhsh of Lahore, Editor of the Jafar Zatalli has been hired for this dirty business, and *Ishtihars*, full of the most obscene language have been published under the name of said *Mullah*. Mohammad Hussain is so bold that he makes no secret of it but takes a pride in ascribing these writings to his own agency. These *Ishtihars*, which have been published for a year or more, are couched in the foulest and the most obscene language which a scoundrel of the worst type can invent. No pains have been spared to defame and disgrace me and to blacken my fair fame. They abound in the vilest calumnies and the basest charges. Even the most degraded villain would hesitate to offer such treatment to his adversary. Here I give brief extracts from four of these *Ishtihars* for the information of the authorities. They are, dated 12th August 1898, 25th September 1898, and 11th June 1897 with a supplement of the same date. They run as follows :—

"The wife of Mirza has an illicit connection with his dis-" "ciples.....It has been revealed by God that the wife of" "Mirza shall be married to *Mullah* Muhammad Bakhsh....." "It has also been revealed that the Mirza of Qadian shall be" "involved in a serious case and shall be banished or chained" "and thrown into prison, and while in imprisonment he shall go" "mad. He shall suffer from a Fistula, he shall become a leper" "his body shall be eaten up by innumerable worms. He shall" "become disfigured and deformed. His wife shall contract" "unlawful connections with his disciples, and breaking loose from" "all control shall ask for divorce from the Mirza; then Muham-" "mad Bakhsh Jafar Zattalli will marry her and the sermon of" "marriage shall be pronounced by *Maulvi* Abu Said Muhammad" "Hussain of Batala. Eventually the Mirza shall become blind" "deaf and dumb, and, committing suicide, shall be thrown into" "hell.....The above-mentioned prophecies have all been" "fulfilled with the exception of one relating to marriage. The" "Mirza has been seized with the bubonic plague and his corpse" "has been devoured by dogs."

In his issue of July 1897 the Editor of the Jafar Zattali gives a cartoon in which he represents in me the figure of a *bear*.

Muhammad Hussain, referring to these so called prophecies, says jestingly that *he has been appointed to read the marriage sermon.* Besides this, Muhammad Hussain has too often in his Ishaiat-us-Sunnah declared me a *wicked and dissolute person a murderer, and a disloyal subject* of the Government :—

It was only after I had received these bitter persecutions, this merciless treatment and these humiliating insults to which were added repeated challenges of *Mubahala* that I published my *Ishtihar* of 21st November 1898 in which I prayed to God to decide between us by bringing the unjust and wrong party

to disgrace. These words were fully explained in the "Raz-i-Haqiqat which was published by me on 30th November 1898.* Here also, Muhammed Hussain took the opportunity of misrepresenting me according to his old habit, saying that my *Ishtihar* contained a threat to murder him, notwithstanding that it had been clearly stated thrice in the same notification that it meant nothing more than the disgrace of the party in the wrong, whoever it might be. After that, learning that Muhammad Hussain gives distorted versions of my notifications so as to serve his own purpose and thus deceive the public, I issued another *Ishtihar* on the 30th November 1898, with the object of counteracting the evil effects of his mis-representations. A man of even the most ordinary understanding will, on a perusal of these two notifications, readily see that they do not contain even the most distant hint about the death of any one. The *Ishtihar* in question embodied a prayer, and a revelation in response to it for the disgrace of the party in the wrong. At the end of my own *Ishtihar* I quoted verbatim the *Ishtihar* of Muhammed Hussain published under the names of Muhammed Bakhsh and Abul Hasan Tibbati, by which my disgrace was intended, so that God may decide which party merits disgrace.

One may question the advisability of my publication, but as I have already stated, I was bitterly persecuted and subjected to the most humiliating insults and no pains were spared by my enemies to bring about my disgrace in their successive *Ishtihars*, during the last eighteen months. They went even to the extremity of charging my wife with adultery. Under such circumstances I was entitled to seek redress in courts of law against my persecutors, but my way of life did not allow me to take such a step. These obscene *Ishtihars* and newspapers were sent to me by post although I never subscribed for them. It was only after these

* A translation of the *Ishtihar* of 21st November 1898 and its explanation in the *Raz-i-Haqiqat* is given at the end of this pamphlet.

indecent and vulgar attacks that I published my *Ishtihar* of the 21st November, 1898, which contained a prayer for the disgrace of the unjust party.

V.—Under the fifth head, I will relate the opinions of my opponents, the *Maulvies*, about me before I put forward my claims to Massiahship and the reasons which led them to assume an hostile attitude afterwards. Suffice it to say that *Maulvi* Muhammad Hussain, who at present is the life and soul of the whole movement carried on against me, was at one time one of my greatest admirers. He regarded me as a man of a most virtuous and saintly character, a pride of the Muslim community and one of the greatest well-wishers of the British Government. For instance, in his Isha'at-us-Sunnah for January, July and August 1884, page 169, he speaks of me in the following terms:—

"In furthering the cause of Islam by hi s pen, money, tongue, precepts and practice, he stands almost unrivalled and one would in vain turn the pages of the past history of Islam to find a more brilliant instance." Again, on page 176 of the same paper he writes.—"None of our contemporaries can claim to be better acquainted with the life and teachings of the author of the Burahin-i-Ahmadiya than myself. I have the honor of being not only his neighbour, but also his school-mate. His venerable father, Mirza Ghulam Murtaza, gave a practical proof of his service and steadfast devotion to the British rule during the mutiny of 1857 by providing the Government with 50 horse." Again, on pages 177 and 178, he goes on to say.—"Mirza Ghulam Ahmad has, in his own humble way of life, always been engaged in supporting the cause of the Government. He has many a time written that the British Government is a heavenly blessing for the Muslims, and Merciful God has been pleased to send this Government to us like timely rain, and therefore it is absolutely unlawful to think of Jehad against it." Muhammad Hussian has borne similar testimony in various

numbers of his Journal as to my meekness, harmlessness, and loyalty to the Government. He adhered to these views about me for years till I denounced the beliefs about Mehdi which had taken a deep root in the minds of the *Maulvies*. They believed that the coming Mehdi shall wage wars against the Christians, and Massiah will come down from the heavens to help him in this bloody work. No unbeliever shall be spared while their wealth and riches shall be distributed among the *Maulvis* and the Muslims, the share of each *Maulvi* being so enormous that he will not know where to keep it. But I emphatically denied the truth of these absurd stories, and thus deprived them of their anticipated treasures. Not only did I over and over again expose the falsity of these beliefs on the authority of the holy *Quran* and *Hadis* (tradition) but also declared myself to be the promised Massiha appointed to this holy office by God's will. I told them plainly that no Fatamite Mehdi would appear, no Massiah, would descend from the heavens to help him in his wars against the infidels and that no fabulous wealth was in store for the *Maulvis* and their followers. God only intended moral and spiritual reformation of the people and He has selected me for this purpose. These teachings could not have been palatable to them because they put untold imaginary treasures beyond their reach and blighted for ever their hopes of spoil. They found their imaginary Mehdi supplanted by a man in humble circumstances who declared against wars and wicked intrigues and preached humility and peace. How then could such a man be liked by them! They had no other resort but to prepare a *Fatwa* in which they declared that murdering me and seizing my wife and the wives of my followers were among the first requirements of religion. To abuse and bring false charges against me were pronounced by them to be meritorious. Another circumstance turned up which added fuel to the fire of their rage. Muhammad Hussain wrote a pamphlet in praise of the Sultan, and about the same time a certain Turkish Consul visited me after which I published an *Ishtihar* declaring that the

British Government had greater claims on our gratitude, obedience and loyalty than the Sultan of Turkey, nay, the Sultan's claims on us were almost nothing in comparison with those of this Government. This caused an outburst of indignation among the *Maulvis* and other *Mussalmans*, and shockingly abusive language was used about me. The late Sir Sayed, as has already been referred to, was the only man who endorsed my opinions, I can confidently assert that the above-mentioned are the only two reasons which account for the enmity of the *Maulvis* towards me.

The Government officials have only to read the writings of my opponent to realize the extent of the brutality of their writers, while my teachings of the last 19 years cannot have escaped the eyes of the Government. I have made it incumbent on myself and my followers never to return evil for evil, but to bear harsh language with meekness and patience. One with even an ordinary sense of justice can easily conceive how much patience is required to bear base charges of adultery brought against one's wife ; I heard such charges and did not retaliate. Again, in one of their *Ishtihars* they gave me out as dead and my flesh devoured by dogs, but I bore all this patiently. They published a pretended revelation that my wife would become loose and marry Muhammad Bakhsh Jafar Zatalli and that Muhammad Hussain would read the marriage sermon, still I remained calm and cool. In one *Ishtihar*, they caricatured me in the figure of a bear with a rope round its neck, and in another they declared that I would be imprisoned and become a leper.* Muhammad Hussain in his *Isha'at-us-Sunnah* called me a murderer and a rebel. Not being satisfied with these indecent and contumelious attacks, they repeatedly challenged me for *Mubahala*. It was then and only then that I published my *Ishtihar* of the 21st November 1898 in which I prayed that

* All these *Ishtihars* are in my possession and bear respectively the dates of 7th April, 26th May, 11th, 23rd and 26th June, and 12th August 1897. (Printed at the Taj-ul Hind Press), and Ishayat-us-Sunnah, from 1891 to 1898.

God might bring disgrace on the party which upheld a wrong cause and the disgrace shall be similar to that offered to the other party. The words of the revelation are جزاء سيئة بمثلها which means that the reward of evil shall be a like Evil.

In the end it may be remarked that many men of respectability and noble blood can testify to the purity of my life. Among them are my followers some of whom hold responsible positions under the Government and others are *raises* and wealthy Merchants, and it is evident that such men cannot have any reverence for a person whom they know to be wicked. My family also is one of tried loyalty and nobody can prove me to have ever been guilty of any misdemeanour. I bear no personal grudge to Muhammad Hussain, nor is there any dispute between us about any property. There is only a difference of opinion in religious matters. But as these men persistently sent to me their foul and abusive publications together with repeated challenges for *Mubahala*, the purity of my intentions, my piety, and my meekness prompted me to turn to God for decision instead of paying them in kind. And I have not innovated this mode of *Mubahala*, for it is a practice as old as Islam itself to seek divine Judgment in religious disputes when human discussions are of no avail.

It is also to be remarked that in my *Ishtihar*, I have not predicted the death of any body, but it purports the disgrace of the wrong side similar to that offered by it to the other party. I have never been in the habit of prophesying the death of any body on my own initiative. As to the subjects of my previous prophecies, Atham and Lekh Ram had themselves pressed me for such prophecies and had even sent written applications for this purpose. Besides this, Lekh Ram had published a prophecy to the effect that I would die of cholera within three years. He

had also circulated my prophecy regarding him of his own accord amongst thousands of men, and published an other *Ishtihar* admitting that the prophecy had been made at his own request. Moreover, it is evident that an opponent of Lekh Ram's type would never have abstained from prosecuting me in case the prophecy had been published against his will. It is a well known fact that Lekh Ram lived at Qadian for two months expressly for the purpose that I should make a prophecy about him. He remained alive for five years after the date of the prophecy and never complained that the prophecy had been published without his consent. At length it was remarkably fulfilled by his death within the fixed time. Even at the time of his death, he spoke no words exciting suspicion against me, for he knew full well that I was not of a wicked or intriguing nature. He who speaks by the Holy Ghost can have no resemblance to a man who does mischief on account of his Satanic and evil disposition. One who is inspired by God cannot feel ashamed before the world. I should thank God for being placed under a wise and just Government. And if these *Maulvis* look upon me as a bloody impostor, and grind their teeth in rage, I accept the Government as an arbitrator between us. I would then pray God to reveal to me some future event, having no bearing on the weal or woe of any particular individual. This shall be a criterion of my veracity. If my prophecy be not fulfilled, I shall be liable to every sort of punishment. But there is no one who would listen to it.

It should be noted also that my prophecy regarding Abdullah Atham had been made at his own request, otherwise he, who was well versed in law, being an Extra Assistant Commissioner, could not have failed to sue me in court. I had also received a letter in his own hand-writing demanding a prophecy, which was filed in the case of Doctor Clark. This very notification of the 21st November 1898 which contains a prayer for the disgrace of the wrong party similar to that offered by him to the other

party, though referring to no particular being, has, notwithstanding, been published with great care after receiving repeated challenges for *Mubahala* from Muhammed Hussain's party.

As I have stated above, the determined hostility of the *Maulvies* to my cause is mainly due to my teachings which do not tally with their cherished beliefs. I utterly discard the theory of a bloody Mehdi as being quite groundless. God himself has informed me that no such Mehdi or Massiah is to appear as shall shed blood for the propagation of Islam. He has never willed that truth should be made to depend on the sword. It is true that Our Holy Prophet had to fight with his enemies. But his wars were never meant to further the cause of Islam; rather, they were undertaken for self defence. The enemies of Islam under the influence of bigotry were bent upon uprooting this religion. They did not allow its free exercise, subjected the *Mussalmans* to exquisite torture and killed many of them on the score of religion. Seeing that they were guilty of such excesses, it was but just and reasonable that they should receive condign punishment. And the Prophet did punish them at the bidding of the God of Justice. No body can deny that this state of things does not exist now. No one kills the Muslims on account of their religion. They enjoy perfect religious freedom. Wars are still waged, but they have no religious element and we have no concern with them. Seeing that the Muslims are perfectly free from religious persecutions, it would be sheer ignorance and a total disregard of the teachings of the Quran to use Sword under the cloak of religion. If any body assumes the name of Mehdi or Massiah and makes use of it to stir up the Muslims to fight with the infidels, he should at once be regarded an impostor and a secret enemy of Islam and far removed from the path marked out by the Holy Quran. I affirm without fear of contradiction, that such a person does not

obey the Quran, but bows down to the idol of his evil passions, and inherited traditions. The Christian Missionaries are too often guilty of a very lamentable mistake when they repeatedly insist that the Quran emphatically commands its believers to spread their religion at the point of the Sword. By doing so the missionaries impress upon the ignorant and unlettered masses of the Muslim community the erroneous idea that fighting with the unbelievers is one of the first requirements of Islam. They do not know the *Quran*, nor can they claim access to its author to learn from Him its real meanings, and they are constantly engaged in keeping the *Jehad* fresh in the memories of the ignorant Muslims without knowing the injury which they do in their zeal for Christianity. God has given me knowledge of His Book and a perfect mastery over all the resources of the language in which it is written. So, being the greatest authority on the *Quran*, I emphatically declare that it nowhere drops even the most distant allusion to such a *Jehad*. It nowhere commands us to spread Islam by force or to cut short the arguments of our adversaries with the sword. On the other hand it inculcates forbearance on receiving persecutions. Islam does not stand in need of a bloody Mehdi and his sharp sword for its success in the world. Its strength lies in its truth and its cogent arguments, and sword is not needed to drive it home to the infidel. Rather the sword hardens the heart of the adversary and subjects the religion which makes use of it to fresh objections. Happily God has exposed the absurdity of a belief in the coming of Massiah from Heavens and has thus laid the axe at the root of these false notions which inevitably flow from it. I have succeeded in proving on the authority of facts and irresistible arguments so as to command belief on the part of same persons that Jesus, the prophet, in whom such dangerous hopes of the *Musalmans* are centered, never ascended to the Heavens with his corporeal body. His earnest prayers for Divine help which he addressed

to his Father, during the night preceeding the crucifixion, did not go unanswered, and, in accordance with an ancient promise of God, he was saved from the accursed death on the cross. He came to India and held frequent discussions with the Budhists. Eventually he died in Cashmere where his holy tomb is still to be seen in the street of Khan Yar (Sirinagar) and is known as the Tomb of a Prophet Prince. Now, when it is proved that no Massiah is to come down from the heavens, it is evident, as a matter of course, that the warrior Mehdi, his colleague, is as imaginary as the Massiah. Because it is a proved canon of logic that of two co-relatives when one is proved to be non-existent the other must be non-existent also. The Old Testament says that one who dies on the cross becomes accursed (*Malún*). The word *La'anat* (curse) has the same meaning in Hebrew as in Arabic, and its import is "an eternal separation from God;" one who is *cursed* hates God and is hated by Him, and there is an everlasting enmity between them. It being so, how can a belief in the accursed death of the prophet Jesus go side by side with a belief in his prophethood, his sanctity and his holiness. And how can those who profess to revere him utter such irreverent words about him. Facts have placed it beyond doubt that Jesus never died on the cross but came to this country. These things show that the stories believed in by ignorant *Maulvis* are absurd and all their dangerous hopes are castles built in the air. If the Government demand from them their articles of belief it will see how far they are removed from truth and what a standing menace they are to peace. It must be admitted that the Christian belief in the coming of Jesus has no political significance whatever, but the *Mussalman* belief in the advent of Christ and, in company with Mehdi, his waging Jehad against the unbelievers is not only utterly false but a permanent danger to the peace of the country. After a searching and diligent investigation, I have collected several undeniable proofs of the flight of Jesus

to India and his death in Cashmere, which, to a sane and think ing mind, leave no doubt about the absurdity of this belief of th *Maulvis.*

The first clue to this all-important discovery was supplied by the very suggestive name of the "Ointment of Jesus," otherwise called the "Ointment of disciples." This ointment is spoken of by Jewish, Christians, Parsees, and Muhammadan physicians alike, and over a thousand books on medicine contain a description of it. As I have passed a considerable portion of my life in the study of medicine and I have got a large collection of Medical books in my possession, therefore my information in this matter is not second hand, but I have read a description of it with my own eyes and it has brought this fact to light that Christ, by the grace of God and by the effect of his heartfelt and earnest prayers, was rescued from the ignominous death on the cross, and as in this world one has, necessarily, to make use of physical means, he caused an ointment to be prepared which afterwards went by the name of the *Ointment of Jesus.* This ointment speedily cured the wounds caused by impalement. He never died on the cross but fell into a swoon, which lasted for three days, to serve some Divine purpose.

Another source, from which materials throwing light on this fact can be drawn, is the historical writings of different nations which plainly say that Jesus certainly visited India, Tibbet and Cashmere. But lately, a Russian traveller has, by the study of Budhist scriptures, discovered several facts concerning the life of Jesus, which bear out the view that Jesus did certainly come to India. The said Russian has embodied his opinions in a book, which is now with me.

Lastly, the existence of the tomb of the prophet prince Yus-Asif at Sirinag ar, called by some the tomb of *Isa Nabi* (Prophet Jesus), adds additional weight to the proofs already

adduced. Contrary to the burial customs of all other nations, this tomb has a window. Some are of opinion that a large treasure is buried under this tomb. It may be so, but, to my mind, the existence of the window implies that there must be some very important inscription inside of it. A similar discovery has been made about Budha. Recently a large chest was dug out from a rock at Pera-Koi, a village in the North-Western Provinces on the border of Nipal, which contained jewels, some bits of bone and some ashes. The chest bore an inscription, stating that it contained the ashes of Gautum Budha, Saki Muni. The word *Nabi* (Prophet) which is used in connection with the occupant of the grave in Cashmere supplies another proof which still more strengthens our position. It is clear that the word *Nabi* is common to the Arabic and Hebrew languages and is not found in any other languages of the world. Also the Muslims believe that no prophet has followed our Prophet. Hence it is evident that the *Nabi* (Prophet), buried in that tomb, must be one of the Hebrew prophets. Again, a careful consideration of the title of "Prince," used in connection with his name and the belief of the people of Cashmere that he lived about six hundred years before our Prophet, bring us still nearer to the same truth. Thus it is clearly established that this prophet prince is no other than that Prince of glory whom the unlucky and unworthy Jews wanted to murder on the cross. All the proofs given by us, if considered in their collective form, are powerful enough to shatter the foolish ideas of the misguided *Maulvis*, and lay the foundation of everlasting peace.* Hence the inevitable conclusion that no Massiah or Mehdi will come to fight with infidels. *The promised one has come and is among you.*

Respectable readers! I have respectfully laid before the Government all my teachings, doctrines and principles, the sum

* P. 35, l. 5 to end to be inserted here.

of which is to live a life of humility, meekness, avoid hypocrisy and to sincerely obey the Government under which we have the happiness to live.

I close this short pamphlet with a sincere prayer for the health, long and happy life and ever-increasing prosperity of Her most gracious Majesty the Queen Empress of India and a true wish to remain her most obedient and faithful servants. *Amen!*

In the name of Allah, the most Merciful and the most Compassionate.

Praised be God and may his blessings be with His noble Prophet.

Notification dated the 21st November 1898.

O Lord ! We beseech Thee to give Thy Judgment in the dispute between us and our people, for Thou art the best of Judges. Amen !

We trust to God for the decision, and blessed are those who respect the Divine Judgment.

A reader of the *Isha'at-us-Sunnat* of Sheikh Muhammad Hussain of Batala will bear testimony to the fact that the Sheikh has left no stone unturned to bring me into public contempt and hatred and has not spared any scandalous words that could be used about me. There was a time when his paper preached toleration, fear of God and continence, and declared ninety-nine grounds of *Kufr* to be null if there existed even one ground of *Iman* (belief). But to-day, this very paper gives the title of unbeliever and anti-christ to one who believes in and asserts the truth conveyed in the maxim "There is no god but God, and Muhammad is His prophet," considers Muhammad (peace and blessings of God be with him) as the last of the prophets, believes in all the principles of Islam and turns his face to the *Qibla* during prayers. The Sheikh and his followers assert in refutation of this that we (*i.e.*, I and my followers) do

not really believe in Islam, that we are unbelievers and atheists and that our claim to Islam is only to deceive the public. One should infer from this that the Sheikh *Sahib* and his friends had penetrated to the innermost recesses of our hearts and satisfied themselves that the spirit of unbelief was rife therein. Almighty God showed signs in support of his servant (the writer) but these signs were looked on with contempt and thrown away with disrespect, and neither the Sheikh nor his companions benefitted by them. On the other hand, the harsh and scurrilous tone of their language towards me has been daily on the increase. A short time ago some of my friends made a request to the Sheikh *Sahib* in very polite and civil language that the disunion amongst the Muhammadans was daily increasing owing to his *Fatwa* of *Kufr* against me, that disputations having proved useless there was no hope of settling the matter by such means, and that they were not prepared to accept the unwarranted statements made by the Sheikh and his followers. It was, therefore, advisable under the circumstances, to bring the dispute to a close by means of a *Mubahala*, (*i.e.*, Mutually praying the Almighty to give His judgment in favor of the party which is on the right) for, when religious disputations cannot otherwise end, a final judgment of God, (*Mubahala*), as a last resource, was the method universally recognised in Islam. The Sheikh was also informed that the time during which the effect of the *Mubahala* was expected was fixed on our side at one year as revealed to me by inspiration. Nevertheless, the Sheikh was at liberty to fix any time for the efficacy of his own prayer and he might limit it to three days or even one moment. For, it was argued that, *Mubahala* involves mutual curse and a prayer to God for judgment, and therefore each party was at liberty to fix a particular time for awaiting the judgment of God and the result of the prayer, and that therefore in this matter the opposite party could have no control over its opponent. It was

useless to persist in limiting the time of the efficacy of my prayer after agreeing to the *Mubahala*, for as is evident and as he had admitted in his *Isha'at-us-Sunnat* the man who is inspired is bound to follow his revelations so long as they are not inconsistent with the laws of *Shara*. The term of one year, therefore, being based on an inspiration from God could not be rejected by the statement that such time was not expressly mentioned in the *Hadís* (tradition) recognising *Mubahala*. For in the first place the *Hadís* of *Mubahala* contains the express word one year and to deny this would be nothing short of dishonesty. But even supposing that the *Hadís* did not expressly mention one year, still there was no authority in it forbidding the fixing of time in a *Mubahala* at one year or declaring such time to be unlawful, and to forbid what the law has not prohibited, would be against all integrity. If instantaneous punishment of the wicked had been a Divine law, it should have been expressly stated in the holy *Qurán*, or in the teachings of the Prophet (peace and blessings of God be with him). Not only there is no such express statement, but it may be inferred from concrete instances that the law is against instantaneous punishment. For, it may be noticed, that the time fixed for the punishment of the Meccans was one year, and for that of the people of Jonas forty days. Nay in the holy books of God there are prophecies promising punishment after hundreds of years. In face of these facts it is far from such learned men as have the high pretensions of honesty, integrity and virtue to avoid methods leading to an amicable settlement of the dispute and to bring forward vain and absurd excuses and follow the ways of dishonesty. If a man is really an impostor and a liar, he can never be successful in the end whether the time allowed in a *Mubahala* is one year or ten years. In short it is much to be regretted that the request for *Mubahala* which was based on the best of motives was rejected by Sheikh Muhammad Hussain on the excuse that he could not allow more than three

days' time for the effect of *Mubahala** while the holy *Hadis* contains the word one year. There is no mention at all of three days, and even supposing that there had been no limit of one year as there is none of three days, it was the duty of the learned men of the Muslim community to accept the time of one year, in order to falsify a man who put forward such a condition claiming it to be based on inspiration from the Almighty. Such a measure as is suggested above would have been in support of Islam, for the claiment, if only a pretender, might have been silenced for ever. "God has ordained that He, His prophets, and the true believers in Him shall be victorious." Shaikh Muhammad Hussain, notwithstanding that he was the author of my *Takfir* (calling me an unbeliever) has not liked to follow the path here referred to, and in steadof coming to *Mubahala* with honest motives has published, under the names of one Abul Hasan *Tibbati*, and a *Mullah* Muhammad Bakhsh, an *Ishtihar* couched in the foulest language.

That *Ishtihar* is now before me and I have prayed the Almighty to judge between me and Muhammad Hussain. My prayer to God was to the following effect "O Glorious God! that nourishest all, if in Thy presence I be such an abject creature, such a liar and impostor as Muhammad Hussain of Batala has again and again spoken of me in his *Isha'at-us-Sunnat* calling me by the name of the greatest liar, an anti-christ, and an impostor, and as Muhammad Hussain, Muhammad Bakhsh, and Abul Hassan have represented me in their publication of the 10th November 1898 and have done their utmost to disgrace me; my Lord, if I be really so disgraceful in Thy eyes I pray Thee to bring Thy punishment upon me in the form of degradation within thirteen months, *i.e.*, from the 15th December 1898 to the 15th January 1900, and dignify my opponents and thus put an end to these

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* The wonder is that notwithstanding his refusal of Mubahala, Muhammad Hussain persists in slandering and abusing me.

daily disputes ; but if, O Thou my Lord and Master, my Benefactor and Bestower on me of such blessings which are known to Thee and me alone, I have any dignity in thy presence I beseech Thee humbly to bring these men to shame and humiliation as they have tried to bring disgrace upon me in this publication, and let Thy wrath overtake them within the thirteen months that shall be computed from the 15th December 1898 to the 15th January 1900. All powerful God ! if these men are really sincere, pious and continent and I a liar and impostor, disgrace befall me within this period. But, if I have any dignity and honour in Thy presence show this sign in my favour that disgrace may overtake these men within the prescribed period, and render them the verifiers of the maxim ضربت عليهم الذلة (Let degradation befall them). Amen !"

Such was my prayer before God, and He responsed to my call in these words "*I will debase and degrade the unjust party and he will soon bite his hands.*" Certain Arabic Phrases were also inspired which are as follows :—

ان الذين يصدون عن سبيل الله سينا لهم غضب من ربهم

(Verily the wrath of thy Lord will soon overtake those who hinder people from the Path of God.) ضرب الله اشد من ضرب الناس (The disgrace that God will bring down upon them is severer and more lasting in its consequences than the disgrace that men can bring.) انما امرنا اذا اردنا شيئا ان نقول له كن فيكون (Verily our command, when we intend a thing, is simply "Let it be," and it comes into existence.) اتعجب لامري (Dost Thou wonder at my command.) انى مع العشاق (verily I am with those who love me) اني انا الرحمن ذو المجد والعلى (verily I am the most compassionate, the Lord of all Majesty and Glory), ويعض الظالم على يديه يطرح بين يدى (And the unjust man will bite his hands and he

will be thrown into My presence). جزاء سيئة مثلها (*The punishment of an evil is alike evil, i.e., an evil-doer shall receive evil similar to his own*). وترهقهم ذلة ما لهم من الله من عاصم (Degradation will overtake them; there is no one who will protect them from God), ان الله مع الذين اتقوا والذين هم محسنون فاصبر حتى يأتي الله بأمره (Wait patiently until God pronounces his command; Verily God is with those who fear Him and those who do good deeds).

This is the Divine judgment and its purport is simply this that the two parties mentioned above, namely the writer on the one hand, and Sheikh Muhammad Hussain, Jaffar Zatalli and Abul Hasan Tibbati, on the other, are now under the judgment of God. The liar will meet disgrace. And as this decision is based on inspiration, it will be a palpable sign to seekers after truth and will show them right path. The judgment is in the hand of God; if I am an impostor, an anti-Christ and a liar, the decision will be in favour of Muhammad Hussain; but if the latter is unjust, it will be in my favour. God who is Lord of all will not support the cause of a liar. The case has thus easily assumed the aspect of a *Mubahala*. May success attend those who are just and faithful.

QADIAN :
21*st December* 1898.

MIRZA GHULAM AHMAD,
Qadian, District Gurdaspur, Punjab

Translation of extracts from Razi-Haqiqat, published on the 30*th November* 1898.

I published this pamphlet for my friends and ask them to wait for the results of my notification of the 20th November 1898, which has been published in the form of a *Mubahala* concerning Muhammad Hussain and his two companions. Here I take the

opportunity of saying a few words of advice to my friends, which are as follows:--Brethren try to follow the path of piety; fear God, and do not meet evil with evil; close your ears against the offensive language, you shall have to hear; maintain silence, and with feelings of piety and goodness, look up to God for His judgment; if you seek Divine help, do not wander from the path of righteousness; let never your patience forsake you. Now your case is pending before a Judge, who shows no partiality and dislikes insolence. One who is outside the court, may be questioned for his misdeeds; but when he enters it, he is sure to be severely punished, if he is so insolent as to commit a crime in the presence of the Judge. Therefore, I say unto you, never be guilty of the contempt of the Divine court. Practise humility, submissiveness, patience and continence. Better never visit Muhammad Hussain and his party, as such visits generally result in quarrels. During the term of the *Mubahala*, do not have discussions and controversies as these, often, lead to harsh and unpleasant language. Excel others in charity, and righteousness, because God never deserts those who fear Him in every thing (pp. 1 and 2 of *Raz-i-Haqiqat*

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My *Ishtihar* of the 21st November 1898 is merely a prayer which does not mean that any one shall be put to death or fall from a roof, but it means the disgrace of the one who is a liar (no matter whatever party it may be) in the manner I have been disgraced by Muhammad Hussain, the Tibbeti and Jafar Zatalli with their base charges and calumnies (page B).

Sheikh Muhammad Hussain criticised an Arabic sentence in my revelation, *viz.*, إتعجب لا مرى and thus brought disgrace upon himself with his own hands. He declared that the phrase

has a grammatical mistake in it. This criticism put him to disgrace, as the words of God were as correct as any thing can be. This I have shown by quoting the best authorities in Arabic literature. (Page C. Supplement to *Raz-i-Haqiqat*).

Another argument to the same effect is that all the books which up to this time have come to our hands about the life and teachings of Yus-Asif, whose tomb is at Sirinagar, bear a close and striking resemblance to the New Testament in their moral teachings and parables, some of their sentences being word for word the same.

It may also be stated here that the escape of Jesus from the death on the cross can admit of no doubt. His adducing the story of the prophet Jonas as similar to his own three days' stay in the grave, clearly suggests to a thinking mind that when laid in the grave, he was alive and remained so during the three days he was in it. It is clear that there can be no similarity between the dead and the living, and if we do not explain this similarity in this way, it becomes altogether meaningless, which, being uttered by a prophet, it cannot be.

The Bible in another place gives a hint to the same effect where it says, "Why do you search for the living amongst the dead." The belief entertained by some of the disciples of Jesus, that he died on the cross, is not true and is easily exploded by the consideration of his coming out of the grave, showing his wounds to the disciples and describing his similarity to the prophet Jonas.

Again, his death is a matter of dispute among the disciples themselves. For instance, the Gospel according to Barnabas, which I have read myself, expressly denies the death of Jesus on the cross. The authority of Barnabas cannot be lightly set aside, seeing that he was one of the most

prominent of his disciples. Jesus' going to heavens can be easily explained as a spiritual phenomenon. Only that thing goes to heaven which is of heaven, but that which is of the earth must remain on the earth. Now what significance can be attached to the evidence of the so-called disciples who deserted their Master in his time of need and were no eye-witnesses of the event of the cruifixion.

The *Quran* also speaks in the same strain. The Jews thought that by crucifying Jesus they had deprived him of a pure heavenly life. But the *Quran* made it clear to the world that God, by rescuing him from the accursed death of the cross had saved him from the curse which this kind of death implied, and conferred upon him an everlasting life.

SUPPLEMENT
TO THE
KASHFUL-GHITA.

After I had finished the subject treated of in the foregoing pages, I received a pamphlet in English written by Muhammad Hussain of Batala, Editor of the Ishát-us-Sunnah, and Printed at the *Victoria Press* in October 1898. I regret to say that the writer has used shameful lies in this publication regarding me, and also concerning his own belief as to the coming of *Mehdi*. He has attempted, by resorting to pure fabrications, to prove me as a rebel against this Government. But in accordance with the true maxim that "All that is hidden shall be at last revealed," I am sure that our wise and far-seeing Government will easily discover the real state of things.

I.—The first thing in which Muhammad Hussain has misrepresented me is his pretended warning to the Government that I am dangerous for it and entertain rebellious ideas against it. I emphetically deny this charge and assure the Government that I would prefer death to a life of disloyalty and sedition. I humbly ask the Government to ascertain all facts about me and my teachings before coming to a conclusion. It may call in the evidence, on solemn affirmation, from amongst my followers, of respectable Government servants, native officers, *Raises*, and other persons of high position and education, (whose numbers now amount to hundreds), as to the instructions I have been giving to them with regard to the attitude they ought to maintain towards this government and as to how forcibly I have been impressing upon them the necessity of faithfully obeying it. I also beg to draw the attention of the authorities to the testimony borne by Muhammad Hussain himself in his Isha'at-us-Sunnah while reviewing the Brahin-i-Ahmadiyah, and which

has already been referred to, as to my and my father's attitude towards and loyal services for this Government. My nineteen years' writings in support of the British rule in India also deserve a special notice from our rulers. I wish that a searching inquiry be made into all the particulars of my life, and if the Government finds any reason to doubt my sincerity, it may inflict an exemplary punishment upon me. But if, on a consideration of these matters, it comes to the conclusion that the reports to the Government by Muhammad Hussain concerning me are against facts, I, as a loyal and faithful subject, respectfully request the authorities to call for an explanation from Muhammad Hussain for misrepresentations in which he has tried his utmost to bring upon me displeasure of the Government and a punishment deserved only by rebels. I have served the Government with my pen for the last nineteen years in such a manner, and have diffused the praises of its justice to such far and distant countries, that I may confidently assert that hardly any one else can show similar service. The pain which the abusive and insulting language and gross misrepresentations of this man have caused me, beggars description. He has intentionally told the most cruel lies regarding me before the Government, and has done every thing, that he could, to make all my services null and void. I confidently hope that the Government, keeping in view my connection with a family, members of which gave proofs of their loyalty by sacrificing their lives as well as their property, would attentively listen to my grievances and reprimand the liar.

II.—The second notable point in the pamphlet is, that Muhammad Hussain imputes to me the publication of a prophecy that the British rule would see its fall and destruction within eight years. As to this charge I would say nothing but pray God to bring about the ruin of the calumniator. I never published such a prophecy. The Government may consult my writings

which it can easily do. I therefore respectfully ask the Government to call upon *Maulvi* Nuhammad Hussain to point out the book containing the prophecy. I also believe that the Government would be on its alert against this *Maulvi's* deceitful conduct ; because he is likely to produce false witnesses from among his own party who are maliciously disposed to me on account of my differing from them in religious views. The fact that I have no connection with *Maulvi* Muhammad Hussain and his party goes far to remove even the shadow of a doubt as to my verbally communicating the alleged prophecy to any one of them. My writings contain my belief as well as my prophecies and nothing can give more clear and perfect knowledge of my prophecies than my publications and my followers. I should, in a word, request the Government to ask the *Maulvi* to prove by facts this groundless charge against me. Captain Douglas, Deputy Commissioner, Gurdaspur, in the case brought by Dr. Clark against me, remarked "I consider sufficient evidence has been recorded regarding the hostility of the witness to the Mirza." It is thus this enmity towards me which makes Muhammad Hussain tell lies against me.

III.—The third point worth notice in this pamphlet is that *Maulvi* Muhammad Hussain doubts the validity of my claim to Messiahship. I would remark by way of answer that God has been pleased to show heavenly signs in support of my claim just as he did to establish the claims of his prophets (peace be with them). What made Muhammad Hussain and his brothers in the faith to call me an impostor and regard me with an envious eye, is the question which demands solution.

I should therefore add again that their enmity originates in my holding certain views and principles diametrically opposed to theirs. To their great disappointment, I emphatically hold that the promised Massiah would not descend from heaven and that

he would not stand by the side of the Mehdi in the latter's Crusades against the Christians. The Mehdi's presence, to these men, is indispensable, because they belive that the promised Messiah, on account of his not coming from the *Quresh* family, can have no claim to the title of *Khalifa*. Muhammad Hussain himself, discussing the question of the *Khilafat* of the Turkish Sultan in his Ishaat-us-Sunnah, No. 12, page 380, takes the same view of this all important point which has led these men to associate the presence of the *Qureshi Mehdi* with the second advent of Messiah; and I know full well that this sort of belief is very dangerous, and those who entertain such a belief cannot help cherishing hopes which may be realised at the sacrifice of the public peace only. I decry such a belief and cannot bring myself to put faith in the existence of such a Messiah and Mehdi that will fight against the infidels, and distribute their property amongst the *Maulvies* and their followers. This belief of mine has accordingly brought me down in their eyes and got me the title of an impostor; because their sanguinary hopes have been blighted, and they have consequently been put to a great imaginary loss.

But this is no fault of mine. Muhammad Hussain's denial in his paper, of the Mehdi, so impatiently expected by his fellow *Maulvies* and for whose help Messiah is to come, proceeds from hypocrisy and is simply meant to keep the Government and the public in the dark as to his true belief. Hundreds of *Maulvies* of this country can bear witness that he as firmly holds to this belief as they, but being a double-dealer wants to convince the Government to the contrary. If his brother *Maulvis* such as Ahmad-ul-lah of Amritsar, Rashid Ahmad Gangohi, Abdul Jabbar of Amritsar, Muhammad Bashir of Bhopal, Abdul-Haq of Delhi *Maulvi* Ibrahim of Ara, Abdul Aziz of Ludihana and especially *Maulvi* Nazir Hussain of Delhi, the well-known tutor of Muhammad Hussain, be called upon to declare their belief about the *Mehdi*, whether he will not make wars, whether Muhammad

Hussain of Batala is not at one with them in this belief, and whether he does not believe the *khilafat* to be limited to the tribe of Quresh; their evidence will certainly make the matter clear and expose the duplicity which Muhammad Hussain is practising. I assure the wise and sagacious rulers of this country that this man holds identically the same belief in this matter as all his brother-*Maulvis* who live and preach in different parts of India and the Punjab. The Government may well think that had Muhammad Hussain held a contrary view, he could never have lived at peace with others of his fraternity.

I have many strong reasons in support of what I have advanced above, one of which is as follows. This man wrote plainly in his *Ishát-us-Sunnah* No. 12, page 380, that *Khilafat* is due only to the *Quresh* and no man belonging to a different family, can rise to this dignity. With what reason, then, can he say that the Messiah will be the *Khalifa* on his second coming, seeing that he does not come of the *Quresh* but of the Israelites, and there being no *Khalifa*, how can then war be made? It is this difficulty that has led the *Maulvies* to believe in a *Qureshi Khalifa* who will be King. Hence the denial of the Mehdi pulls down the whole fabric of the *Maulvis'* beliefs and consequently their belief in the coming of Messiah from the heavens; Messiah having no *Khalifa* in alliance with whom he may make wars and slay the *Kafirs*. Certainly, then, Muhammad Hussain believes that just at the time of the advent of Messiah, there will come *Qureshi* Mehdi whom the former will assist in his work of destroying infidels.

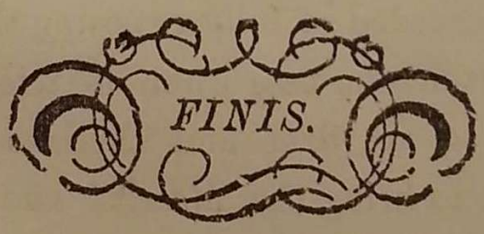
It is in accordance with this belief that these *Maulvis*, among them Muhammad Hussain, take the word *Imam* in the tradition, *Imam-o-Kum min Kum*, (*i.e.*, your *Imam* shall be from among you) to mean the promised Mehdi, but which in my opinion refers to the promised Messiah who is to be

a spiritual *Imam* (*i.e.* leader). In short these men interpreting wrongly the tradition *al-aimmat-o-min Qureshin* firmly hold that *Khilafat* will eventually revert to the Quresh, and the promised *Khalifa* shall be a certain Muhammad Mehdi a Fatimite. According to his own declaration, Muhammad Hussain does not believe the Massiah to be *Khalifa*. Let him, then, be asked that on the advent of Massiah who will be the *Khalifa* that will make wars and to whom the word *Imam* in the tradition *Imam-o-kum min kum* refers. He and all the other *Maulvis* will certainly say without hesitation that Mehdi will be the *Khalifa* and that the word *Imam* certainly refers to him. This question will certainly lay bare their real convictions. It is remarkable that Muhammad Hussain does not believe in the authenticity of the tradition La Mehdi-a-illa-Isa (There is no Mehdi but Isa), and the word *Imam* in the tradition امامكم منكم related in Bukharee, according to him, does not refer to the promised Messiah but to the *Khalifa* from the *Quresh*. Does not then all this clearly show that he believes in a Mehdi and is expecting him ?

I think I have succeeded in fully exposing the double-dealing policy of this *Maulvi* which he uses when he tries to persuade the Government contrary to his firm and cherished convictions. I request the authorities to bring the *Maulvi* and his companions face to face with me that we may in their presence make this matter clear ; and it will in a moment make it evident that, contrary to his real belief, he merely imposes upon the Government. I have got papers in his own writing which, if he is once called to hold a verbal discussion with me, will certainly bring down on him the disgrace for which I prayed to God in my *Ishtihar* of the 21st November 1898. It is the height of disloyalty to deceive the Government. Had this man been a disbeliever in the *Qureshi Khalifa*, otherwise called the Mehdi, and had he like myself been

a believer in the Messiah that will neither make wars nor shed blood, he would certainly have been like myself subjected to a *Fatwa* of *Kufr*.

I again assure the Government that Muhammad Hussain is a double-dealer and a sharer in all the opinions of the other *Maulvis*. But upon the Government he palms off quite a contrary belief. In my opinion the best way of being acquainted with the true state of things is to bring Muhammad Hussain face to face with me and then ask both of us, in the presence of all other eminent *Maulvis*, to declare our beliefs. This will at once expose the hypocrite. Again I request that this matter must be settled once for all. When this man is proved a liar in one thing, how can he be safely trusted in other things.



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